non-vio

Ministry of peace

Date: 27.12.2017

Subject: Manifest of nonviolence for the elimination of the most horrible backwardness

Conscientious objection

An established type of marginal group that advocates nonviolence towards people, animals, plants or the planet, such as exclusive herbivores due to conscientious objection or the case of advocating the rights of plants or the planet, is obliged to register the ministry of peace, when more than one individual appears, as a recognized nonviolent minority. With the principle of recognizing a nonviolent minority, the individual single assertion and proof of conscientious objection, the right to nonviolence and other related rights is abolished as no longer necessary. State authorities and other social and economic organizations, as well as all citizens, are obliged to address issues related to nonviolence, the right to nonviolence and the conscientious objection of an individual according to the law that applies to the enforcement of the rights of a recognized nonviolent minority. An individual may request not to be treated as a nonviolent minority and request individual treatment. Conscientious objection due to the choice of nonviolence or an individual's definition against violence is in no case a pathological condition, and no individual or institute can annul such a definition or choice of an individual, nor can it be disputed.

The institution of violence

Every institution in which violence takes place is obliged to obtain a permit to carry out violence from the ministry of peace. The purchase of permits for violence represents the payment of compensation to the state. In order to obtain a concession, institutions of violence are obliged to submit a plan for their disappearance to the ministry of peace and to ensure the implementation of the disappearance plan within the period prescribed by the ministry of peace, but not more than 10 years. The money from concessions for violence is intended for victims of violence, and for the purposes of raising awareness, promoting and enforcing non-violence, for eliminating the consequences of violence, and for the purposes of completely eliminating violence and for the implementation of zero tolerance to violence. Holders of concessions for the practice of violence are obliged to mark workplaces as unsuitable for conscientious objection everywhere. Persons who are opposed to violence cannot hold positions in such institutions.

The Institute of Official

No person who leads other people, hereinafter referred to as an official, can be questioned about violence. An official who chooses violence, such as the dietary choice of animal sources of food in his diet, has a duty to resign. The official is obliged to verify: whether the questionable act was committed due to lack of conscience, lack of reason or lack of will. Ignorance of an official regarding violence is not allowed in the information age and is a reason for resignation. If ignorance was caused, despite knowledge, this is a reason to check the functioning of reason, because in such a case the official can claim that he does not understand violence or is deluding himself that the violence committed is not violence or even that there was no violence or assures himself that he is able to convince himself that the violence committed is justified. If it is determined that the official's reason is fine, it means that he is deluded about violence, which is definitely a reason for questioning about violence and resignation. What might seem like fraud can be justified with a medical certificate, as a disorder of will. Which are grounds for deprivation of legal capacity, until the ability to recognize violence again in the case of a disorder of reason or until the ability to define and exercise one's right to non-violence again in the case of a disorder of will. In the case of an official, permanently, to eliminate the possibility of repetition.

The evidence that it is a disorder of will is obvious in the case that someone is familiar with violence, but is unable to eliminate violence in favor of his integrity and thereby provide himself with the conditions for functioning. With familiarity and the basic functioning of reason, the reason may be a disorder of will. If in practice an official chooses animal sources as his food source, it is obvious that he does not distinguish between plants and animals, where the difference is in the violence caused in obtaining food sources. A difference in violence, which can be avoided with zero tolerance for violence, without excuses. How will an official lead other people if he is not able to distinguish? If he can prove that he is able to distinguish, the question follows: If an official, despite being familiar with the advantage of choosing non-violence, is unable to choose non-violence, for example plant sources of food as safer substitutes for animal sources of food, he thereby admits, demonstrates, proves that his will is too weak to be able to choose non-violence. An auxiliary test may be if the official considers himself to be a more developed animal than others. It may be an inability to distinguish between humans and animals. Or it may be a disorder of the will in perceiving himself as a human. How will an official with a proven weak will lead other people? He is obliged to immediately resign from office and undergo a medical examination regarding his capacity due to disorders of will or reason. In the event that, by acting under the influence of a lack of will or a lack of reason, he caused damage, by causing violence to himself or others, the procedure for depriving him of legal capacity also follows, which he is obliged to revoke in court as soon as possible.

Referral of an official for control of will disorder can also be done in another way. That is, not on the basis of the official's lack of self-initiative in relation to non-violence and inadequate self-determination towards violence. The Guardianship Act requires every citizen to immediately report this to the competent social welfare authority in the event that they notice an incapacitated or lost official in their surroundings, or to the ministry of peace in the event of violence. The competent authority, based on the information received regarding the inability to distinguish violence or the inability to distinguish violence, is obliged to request from the court the initiation of guardianship proceedings over such a person in the case of a referred official. The court is obliged to verify the legal capacity of the referred person also based on the opinion of a medical expert regarding the causes of the incapacity or inability. Mental disorder due to a proven inability to understand violence or an inability to understand violence due to a will disorder, proven by a court expert, is the basis for the court to order the deprivation of legal capacity.

The referral of an official for a medical check-up can be carried out in a third way. This time again, not on the basis of the official's lack of self-initiative and self-recognition. For example, before establishing suspicious behavior due to incapacity or loss, society or close people in the environment first establish that the official is causing harm to himself and society, due to the official's mistaken perceptions of violence and incorrect definitions of violence. In the case of causing harm to himself or others, the law provides that every citizen can file the damage with the court, as a suspicion of lack of legal capacity or with suspicion of a criminal offense. The court has a duty to verify whether the reason for the deprivation of legal capacity may be medical. A proven disorder of will or reason, as proven in the case of the official's incapacity, regarding the official's choice between violence and non-violence, is considered a medical reason that is the basis for the deprivation of legal capacity.

If the official's lack of will and reason is not due to health reasons, the reason for the official's resignation is the proven objection of the official due to the violation of conscientious objection. In the case of an official, conscientious objection is a duty and not a right. How will the official lead other people if he is not able to raise and enforce even a conscientious objection to his own violence? An official cannot assert immunity when it comes to the issue of violence. Such an official must be deployed on the basis of a court decision, for socially beneficial defense purposes, for the purposes of defense against violence. Of course not as an officer, this time at most as a soldier. The position of an officer is a position of functioning and managing other people, which requires integrity and the unconditional choice of nonviolence - every time when nonviolence is an option.

Dam Pet

Attachments:

New Year's letter addressed to Amnesty International, dated 1.1.2018.

Amnesty International

Date: 01.01.2018

Subject: The right to non-violence

New Year's greetings!

Where are we going in 2018? We will be breaking taboos, just like we have been doing until now. Taboos are like beautiful princesses, mysterious and inaccessible. Everything is fine and dandy, everything would be a fairy tale, but if they contain a component of violence or human rights violations, taboos, like princesses, are necessary for consideration.

When I read the pages of Amnesty, the common denominator that I can recognize is certainly the demanded human rights. But unfortunately, multiplied by the blindness and deafness of those responsible. The paralysis of those to whom our pleas for rights and peace are addressed.

Why and where does paralysis come from? Paralysis is also taboo. We are all afraid of what would happen if those responsible were no longer paralyzed. The princess would be exposed, but that must not happen. Those responsible must be senile and the princesses must be dressed. Everything would be nice and fairytale-like if there were no violations hidden behind the alleged senility and no corruption notes behind the princess's dress.

How to eliminate paralysis? Is the path of eliminating violence, zero tolerance for violence the right and effective path? We can be fooled about corruption, banknotes and princesses. We cannot be fooled in the case of violence. There are no excuses, no tolerance.

Peace and non-violence are not religious values, this is a worn-out claim today. These are fundamental values and human rights, but they are not even written into the constitution. The constitution modestly states that violence must not increase. It does not say anywhere that violence, which has always existed, must be reduced. With the principle of non-tolerance, with the goal of eliminating it completely. The gap between the constitution and religion is a field of horror that we witness every day.

With begging from those in charge, everything would be different if those in charge sat in these places and were judged by those in charge. The taboo of responsibility will have to be addressed somewhere. Responsibility with the principle of conscience is connected to consciousness. Limited consciousness, however, is connected to intoxication and to the menagerie in a way that can be condemned, limited and prohibited, as is the case with responsibility.

If we look closely, if we sober up for a moment, there is no major difference in the backwardness in access to consciousness since the Middle Ages. The fundamental obstacles that limit consciousness have not been eliminated. This is the association with the beast and the resulting menagerie, which is the logical consequence of association with the beast. Should the menagerie be eliminated or the consequences of the menagerie? The Constitution clearly defines the consequences and not the menagerie. Denying the connection between the permitted menagerie and the prohibited menagerie is, of course, senilely stupid. It leads to backwardness, which is the opposite of the welfare mentioned in the Constitution. Association with the beast is unconstitutional and the menagerie is unconstitutional. Animal rights are a dim reflection of the problem of nature and the problem of nature is a dim reflection of the problem of man. Man is for man - the problem of man, animals can be the problem of nature for man.

Is Amnesty for the abolition of the menagerie or not for the abolition of the menagerie, that is the question now? Is the ministry of peace for the abolition of the menagerie or not for the abolition of the menagerie? Are we for backwardness or not for backwardness? Will we wait for donations from the dairy, the butcher shop and the chicken coop, and from the sea of fish, which is not enough, who will effectively convince us with billions that we should wait with nonviolence, because violence will soon pass by itself. In a few decades it will be gone, because there will be no more people, there will be no more constitution. Amnesty will also be gone, no one in the wild menagerie will need pardon. Everyone will find such a thing senile and stupid, it will not seem so only to the officials.

Do I, senilely stupid perhaps, feel like I'm asking for a signature again? No, I admit it - without the cover of a witness who would testify to the disappearances of the signatories, I don't dare sign my petition with my real name. Do you have any advice, or can you confirm your commitment by signing:

https://www.firstpetition.com/blind_leading_blind

If you know of any good ways to advance such ideas, please feel free to implement and share them.

Thank you and happy New Year's greetings, and much success with pardons, the elimination of violations, and the promotion of the elimination of taboos!

Dam Pet

Ministry of anarchy

Date: 21.09.2018

Subject: The right to bizarreness

A vegan diet is the only suitable diet for children. Raping a child with an animal sausage and a glass of animal milk is rape of a child with violence. Raping a child with a sausage of a dead animal is a significantly more serious crime than raping a child with a sausage of a living person. The difference is in the presence of murder.

An expanded pediatric college that clearly does not want to understand a child should be a college in a hurry to resign. There are plenty of colleges that can hardly wait to be relinquished, that understand a child, that strive to prevent a child from being raised into a beast that tears apart and eats another beast. The vegan "civil pedophile clergy" is, in the given situation, the choice of mercy, the choice of non-violence. The other choice is violence, hunger, war. Democracy in many centuries, to this day, has not resolved the issue of raping a child with a sausage of a dead animal. And it never will. Will we therefore not know how to choose the choice that is offered to a person as the only possible choice to define himself as a human being?

1002 Dam Pet [Slovenia] Vegantown [21-09-2018]

The consequences of consuming animal food are not only catastrophic in kindergartens and schools, but are a catastrophe for the entire society. In psychiatric hospitals, patients are served eggs that cause depression, milk that causes emotional breakdown, and meat that causes aggression. The consequences are then treated with psychotropic drugs. If anyone reports that they are vegan, they write in their diagnosis that such thinking is the result of hallucinations, they write in their diagnosis of an eating disorder, as in the case of anorexia and bulimia, they subject them to psychiatric treatment for the psychological origin of the eating disorder, they prescribe 100 grams of cow's cheese a day and a dose of tablets against hallucinations and delusions. In the event of refusal of treatment, the patient is diagnosed with suicidality, a tendency to harm himself and is involuntarily detained and treated. I am for a general ban on animal food and a complete ban on the trade in animal food, not only in all public institutions, but in the entire country. I am for the abolition of the Middle Ages.

1177 Erik Mitra [Romania] Grič [23-09-2018]

-- What parent today dares to raise their child to be an animal killer?

-- What doctor today dares not report such a parent to the police?

-- Which minister today dares to give such a doctor a blessing?

-- What citizen today dares not call on such a minister to resign?

-- So we all dare to do anything, but we will miss the last train of peace precisely because of hesitation and backwardness.

1191 Jašna Janezič, [Norfolk Island] Norfolk [23-09-2018]

The demand to withdraw the circular is far too weak a demand for such arrogant and senile sectors as ministries and the health system. I propose strengthening the demands with a demand for a concrete apology: "Inclusion of food of animal origin on the list of dangerous substances, in addition to other prohibited hard drugs". This is followed by the automatic introduction of an exclusively vegan diet in all public institutions and in all public places. For addicts: medical care. For affected stable owners: UBI (Universal Basic Income) - the money for UBI would be more than enough from the health savings alone. The introduction of an exclusively vegan diet should not be required gradually. Slavery was also not abolished gradually, but immediately, quickly and overnight. The severe consequences are still visible today and racism still exists. But no one cared who would pay for everything, because such concern was a recognized white shame.

Because a diet of animal origin is inextricably linked to violence, because violence is a shame - because we live in a time with no tolerance for violence!

1236 Sami Finnie [Congo] Salvinice [24-09-2018]

In the history of the animal world, to this day, an animal has still bloodily stifled the coup of man. Many people are born every day, because we are all born human. But very few people die. I sign because without a signature, a child's coup cannot succeed.

1595 jfk oswald jr. [ivory coast] wild guns [26-09-2018]

I am not in favor of free choice of food - far from it. Free choice of food is a fundamental delusion of Western society, which can be eliminated at any time. It is not difficult to empirically scientifically disprove that a man who carries a gun will definitely shoot. It is also easy, it is empirically scientifically proven that a man who eats food of animal origin will definitely end up in war. Whether it is in a family, street, civil or world war, he will definitely end up in war. That is why I might sign a law on the carrying of weapons in certain circumstances, but never a law on feeding children food of animal origin. Where does the key to such scientific confirmation lie? If it were only possible that a slaughterhouse could exist without consequences, that a cause could exist without consequences, and that war could also exist without its cause, then it would be proven for the first time in the history of the universe that reaction is no longer equal to action. That there is no longer any equality in the irrefutable formula. That there can be slaughterhouses, but then we have not seen wars. Why have we not seen them? Eating animal-based food causes such a severe concentration disorder that it is, incidentally, possible that we do not see wars and have not seen them. Pure hallucination, there are no wars. We have not even seen the first lesson of the physics of the universe, we were not elementary school students. What could cause such a severe disorder in the perception of simple laws of nature? Violence is a concentration disorder that has a recognized origin. I am not for free choice of food, I am for the prohibition of violence at its cause. The minister who cannot order this should resign immediately, because this is certainly a severe disorder in the perception of violence, the causes of violence and the consequences of violence.

1708 Kurds Fallen [Turkmenistan] Pickin Chickin [28-09-2018]

The castle is burning, the pigs are running, lolo lolo lolo lo lo looo! They are afraid, gentlemen, that a love epidemic will break out. Surely, the vegans will burn the Reichstag again.

1816 Peter Pan [Palestinian Territory] Mary Merciful [30-09-2018]

"Nonviolence is not even for cowards."

1849 Maha Gandi [Britanska India] Sunday Bloody Sunday [02-10-2018]

That we'd be eating a dead pig until 2050? He must have been suffering from some nervous disorders before he died. He sang those old vegan songs: "Behind the Iron Curtain, old women, are pulling beetroot." And, "The old woman grinds flax, to pass her day." And now this weird expiration date, until 2050 for the first half, and then the second? That won't be good for the kids.

1856 Marica Podobnik [Slovenia] Cerknica [02-10-2018]

If only it weren't a disaster and veganism was already taught in school. A minister who isn't vegan is like a minister who burns coal and drives a car on wood. The war profiteers got everything before the disaster, that's already happened. This is not an intergenerational conflict. This is a foreign civilization that throws children into war. Violence is foreign to us, not civilization.

1874 Zofi Pistolova [Georgia] Putitograd [04-10-2018]

v---- A feminist who is vegan certainly understands ethics, but she may not understand morality.

-e--- A feminist who is not vegan may not understand ethics, but she certainly understands morality.

--g-- A chauvinist who is not vegan certainly does not understand ethics, but perhaps he does understand morality.

---a- A chauvinist who is vegan may understand ethics, but he certainly does not understand morality.

----n

1895 Alter Stein [Japan] Nagasaki [07-10-2018]

Whose grass is it and whose cow is it not? It is not your nature, you are of nature. ooo 56k beetroots wished for clean water, and 1.9k beetroots wished for pure peace based on a peaceful diet. A knife is not from a horse.

1908 Beet Root [India] Tea Naked [08-10-2018]

x---- A mother who is a salad person certainly understands horses, but she may not understand mortadella.

-x--- An aunt who is not a pear person may not understand chickens, but she certainly understands eggs.

--x-- An uncle who is not a banana person certainly doesn't understand sheep, but maybe he understands cheese.

---x- A daddy, who is a nut person, may understand fish, but he certainly doesn't understand caviar.

----x

Viki Masakrova [Neutral Zone] Without Foreign Words [14-10-2018]

I don't like it now, Janezek. When I grow up or when I'm little again, I'll be a vegan. Let's wait until there's a war first. After the war, I'll grow up or be little again. I don't like being a vegan now.

Janezek's Teacher [Swiss] Mantova [15-10-2018]

The truth was beheaded. It was invited to a slaughterhouse, where it was shot and its head was cut off. It was quartered and then chopped into pieces. It was cooked, some on the grill, some in the oven and some cooked in a pot. Some of it was put aside raw, finely ground. They claimed that only the truth that was killed, beheaded, quartered, torn apart, raw finely ground or cooked was edible.

rofessor istory [Antarctica] niversity of ruth [16-10-2018]

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Bizarreness is difference whose purpose goes beyond hostility, although it may be hostility in content.

In the case of greater bizarreness, the victim and witness have the right to lesser bizarreness.

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Ministry of graveyard

Date: 19.10.2018

Subject: The right to violence

"Dude, what have you done in your life against violence?"

"I was a cop. That's the most you can do against violence."

"Not enough dude. You took care of your own ass. Look at the chaos and violence on the streets. Every day when I leave work, I get raped. They bought you a nice gun, why didn't you shoot the minister who worked for flesh and blood?"

Sting, injection.

"You will get a new chance, in another life."

"Dude, what have you done in your life against violence?"

"I was vegan. That's the most you can do against violence."

"Not enough dude. You took care of your own ass. Look at the chaos and violence in the hallway. Every day I come to work, I get raped. They sold you cyanide, why didn't you poison the minister who worked for milk, eggs, and honey."

Sting, injection.

"You will get a new chance, in another life."

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The right to decide is given to those who boycott violence.

Anyone who boycotts nonviolence loses the right to decide.

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In dictatorship, veganism is democracy.

In democracy, veganism is heresy.

In heresy, veganism is monarchy.

In monarchy, veganism is church.

In church, veganism is science.

In science, veganism is graveyard.

In graveyard, veganism is void.

In void, veganism is love.

In love, veganism is spirit.

In spirit, veganism is god.

In god, veganism is dictatorship.

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In Graveyard, veganism is an empty void.

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Darkness is nothing. Darkness is the absence of light. Light is not an empty nothing.

Fear is nothing. Fear is the absence of love. Love is not an empty nothing.

Violence is nothing. Violence is the absence of concentration. Nonviolence is not an empty nothing.

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In violence, veganism is not an empty nothing.

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Ministry of conserving

Date: 11.11.2018

Subject: The right to excess

If a vegan is given a vegetarian meal, he has two choices: to be hungry or to be sick.

If a vegan is given a vegetarian meal, she has one choice: to be hungry and healthy.

If a vegetarian is given a vegan meal, he have one choice, to be full and healthy.

If a vegetarian is given a vegan meal, she has two choices, to be full or to be healthy.

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Better vegans in kindergarten than vegetarians in the ministry.

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Cultural Dairy Association BUTCHER'S SLAUGHTERHOUSE

Nurturing a nation's tradition is our recipe for backwardness and other medieval disciplines.

Thank you to everyone who, by drinking milk, contributed to the blood tax intended to spread slaughterhouses and wars.

We will not leave you without a cultural dairy experience. We will strive until the last drop of blood to achieve the promised and honestly paid war, with our combined forces.

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Ministers recommend: Milk strengthens war.

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A stubborn head (an unchanging mindset) is a result of fear. How stubborn a head is, depends on the amount of fear. The amount of fear is proportional to the connections to the animal world. Animals live in constant fear and are not given the ability to replace fear with concentration of their own accord. Animal fear is transmitted to humans. In the butcher shop and dairy, they sell fear in kilograms and liters. Additional special effects can be paid for by purchasing eggs and honey.

Connections with animals are not necessary for humans. For example, the smell of animals tells us that humans were not created to coexist with animals. Coexistence with animals cannot improve humans in any way, but degrades humans into animals.

Merely observing animals, and not socializing with animals, is said to be sufficient to determine what can improve animals and what degrades humans. The same is said to apply to animals. By observing humans, they can advance in development according to their abilities. Socializing with humans can indeed increase the development of animals. But only in exchange for the degradation of humans. Such an exchange has terribly catastrophic effects on humans, compared to the apparent benefits.

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No animals, no weapons.

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Fear cannot be eliminated with psychotropic drugs. Fear is a consequence of the law of action and reaction. The universal law, action equals reaction, contains an equation that cannot be changed, otherwise it would not be an equation. If fear could be eliminated in exchange for psychotropic drugs, there would no longer be an equation in the immutable universal law. Induced fear can only be permanently eliminated by experiencing fear and nothing else.

The opportunity to experience fear, like any other reaction to a given action, is exclusively in the domain of nature and never in the domain of man. Fear can be postponed into the future with psychotropic drugs, just as any reaction to a given action can be temporarily postponed for an unpredictable time.

No induced action can be postponed permanently, because otherwise it would mean that action can exist without reaction, that there will never be an equivalence between action and reaction.

In nature, such a situation, of permanent delay of reaction, does not exist, but exists in the imagination of man, or rather in the ignorance of man. The effect of psychotropic drugs is proportional to the effect of blood shed.

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No blood, no psychotropic drugs.

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Ministry of genetics

Date: 09.04.2019

Subject: The right to democracy

Victims of violence who fell in the fight for a world without slaughterhouses:

victims of war

victims of holocaust

victims of inquisition

victims of dictatorship

victims of fascism

victims od mafia

victims of cowboy

victims of hunting

victims of labyrinth

victims of pharmacy

victims of psychiatry

victims of police

victims of army

victims of weapons

victims of drugs

victims of discrimination

victims of repression

victims of corruption

victims of censorship

victims of phobia

victims of nationalism

victims of colonialism

victims of slavery

victims of totalitarianism

victims of traditionalism

victims of imperialism

victims of industry

victims livestock farming

victims of fishing

victims of abuse

victims of family

victims of school

victims of science

victims of religion

victims of politics

victims of money

victims of the state

victims of the judiciary

victims of the banks

victims of prison

victims of healthcare

victims of slaughterhouse

victims of dairy farming

victims of gladiatoriy

victims of democracy

victims of capitalism

victims of terrorism

Glory to them. We didn't want to know them, what are the victims supposed to be for the menagerie.

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Glory to the unknown hero.

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How would you feel if you were born a football player? You would become an athlete.

How would you feel if you were born as a beast? You would become a vegan.

They mixed milk and honey. And blood and manure. And genetics was born. Vulgar genetics.

In the beginning was Mary. She ordered potatoes and pears to be planted. Joseph ordered pears to be made into brandy, potatoes into vodka, grapes into wine, and hops into beer. Drunkards ordered their hungry and beaten children from their wives to be fed with milk and honey. And blood and manure. And a society was created that had never been as drunk, beaten, pus-filled, and bloody as it is today.

"Of course, as we've already seen, we need new genetics to solve the situation. We'll mix honey and milk. And blood and manure. There will be vegetable delicacies. Potatoes, pears, grapes and hops. So that we don't see our own, we'll mix vodka, brandy, beer and wine according to new recipes."

Pharmacy and healthcare are just a formal version of a menagerie like we have never seen before. From Joseph and Mary, we have been given a solid prescription according to which milk and flour inevitably cause backwardness and war. While a century-old sermon teaches without interruption that it is hunger that causes backwardness and war. Shame is backwardness in the presence of knowledge. Ignorance is not shame. The past is no longer shameful only when it has served its role as a classroom. Otherwise, shame is sure to repeat itself, just as milk, honey, slaughterhouse, and war are sure to repeat themselves.

A small glass of milk, a small war, a small horror. That milk flows from a slaughterhouse? It would perhaps be a tasteless joke if we did not see, from this greatest mistake in the history of animals, wars and the horrors of violence in general. From milk flows a slaughterhouse, from slaughterhouse violence, from violent war. From milk war flows. But who would believe a donkey, can he?

"Nothing is more expensive than violence. So violence is the best choice for the hungry and the beaten, children and women. Long live blood, let blood spurt everywhere. Who spilled the blood and manure? Everyone who paid honestly and took the milk from the store." After all, this is, as we have already seen, a market-bloody-manure democracy.

The democracy of two drunkards, Mary and Joseph. And their contemporaries and saviors. "Long live pharmacy, long live healthcare, long live democracy, long live blood, long live violence. Long live new genetics, long live honey and milk, long live the pears and potatoes. I can't get lost. Wherever I go, I end up in a dairy. If I'm not right, I'm dealing with war. After all, this is democracy. God forbid they take the queen and the menagerie from us." Of course, as we've seen, it all came from "It must not be said."

"Truly, we are not drunk and blinded by violence, God should sober up for this purpose. God forbid the queen be converted. And Mary and Joseph, and the doctor and the pharmacist be modernized into nonviolence." Of course, as we have already seen, he must not.

The solution to this has long ago been told from the person under psychiatric observation: "Doctor, you're going to have to replace my head again. This mortadella is not to my liking. That human one was not to your liking." And it is democracy. The century-old democracy of a drunken Joseph and a beaten Mary.

The doctor burst into tears. "God forbid that the Queen should run out of mortadella and Joseph should run out of pills. We'll take care of Mary. Mary also happened to beat up a drunk Joseph. Truly, we weren't drunk from blood and violence, we were drunk from brandy, that's how it was. And instead of brandy, we have pills to give to Joseph. And to the beaten Mary too. We have milk and honey for the children."

We didn't even know that we had created a menagerie out of life. If the school is on fire, the school must be put out. And not the church or the barn. If the thirsty lack knowledge, where will we pour it? Would we rather dissolve the school than change knowledge?

If we sowed a menagerie, what did we reap?

If we sowed a menagerie, what are we reaping now?

If we sowed a menagerie, what will we reap?

If we sow a menagerie now, what will we reap?

If we continue to sow the menagerie, what will we achieve?

Drunk Joseph couldn't tell us this. Beaten Mary didn't dare tell us this. Even the wise queen didn't tell us this in school. Drunk and beaten democracy won't tell us this. We have milk and honey in compulsory school. As we have seen, everything really did come from mortadella and wine.

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Violence is not democracy.

Violence is democracy.

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What's the difference? It's not allowed?

What is democracy not allowed to do?

Democracy can do everything, except?

Violence cannot be abolished, would it abolish itself?

Of course. As it is.

If there is a lack of democracy, where will we write it down?

Violence is not democracy.

A dairy is not a democracy.

A slaughterhouse is not a democracy.

War is not democracy.

America is not a democracy.

Europe is not a democracy.

A menagerie is not a democracy.

Man is democracy.

Because man is not an animal.

An animal cannot decide of its own free will to choose nonviolence. Man can. Who wrote democracy for those who abused the principle of nonviolence? The one who wrote the constitution to suit himself. The constitution does not command respect for the natural law of nonviolence given to man. It does not condemn the abuse of this law. When less violence is available, the choice of greater violence is contrary to the principle of choosing nonviolence. When less violence is available, the choice of greater violence is contrary to the principle of democratic choice. Man has not yet written the constitution. As has indeed been seen, he must not.

That we need petitions, referendums and wars to eliminate violence. For every reduction in violence, its own petition and its own referendum.

For correcting the injustices to victims of ecocide, their own referendum,

for correcting the injustices to victims of biocides, their own referendum,

for correcting the injustices to victims of herbicide, their own referendum,

for correcting the injustices to victims of fishing, their own referendum,

for correcting the injustices to victims of chicken coop, their own referendum,

for correcting the injustices to victims of dairy industry, their own referendum,

for correcting the injustices to victims of menagerie, their own referendum,

for correcting the injustices to victims of america, their own referendum,

for correcting the injustices to victims of europe, their own referendum.

Millions of conscientious objections, millions of signatures. As many referendums as possible, as many constitutions as possible. Ten billion conscientious objections for a single referendum. If the referendum fails, war remains for the right to nonviolence. "That is permissible. If violence is permissible in war, nonviolence is permissible too." And it is democracy. Vulgar democracy.

"The right to violence is just as important as the right to non-violence." What else would a philosopher and his glass half empty and half full do? At an intersection, he would not understand that in human traffic, priority is prescribed by a rule that is previously agreed upon and chosen, according to the desired type of democracy.

Whether or not humans will evolve from animals, does not depend on democracy. The wrongly chosen principle of democracy, hinders the development of both, humanity and animals, and of evolution in general, and causes backwardness in development. Comparability and equal opportunities, and necessarily on the platform of nonviolence, are completely sufficient for successful and smooth development. The given is a big enough handicap for the weaker, who can only get a second chance on the basis of nonviolence and equal opportunities and succeed in diversity with nonviolent difference. Nonviolence is the fundamental platform for development in general, which is able to produce equal opportunities for comparability. Violence regresses development, because violence always burns up and all apparent gains, which until sobering up seem to be an advantage of choosing violence. Even nonviolent resistance has better starting points than violent resistance. Defense against the most severe violence is a more demanding situation in which the victim of violence, the very principle of non-violence in preference to violent defense, offers a retreat out of honor and wisdom, and an act of the highest order, a retreat out of compassion for the perpetrator in ignorance.

A constitution without the rule of non-violence is drier than land without water. Violence grows on violence. If we forget to inscribe the democracy of non-violence, democracy is written by violence and history by the court. Intolerance towards violence, in fact, without a constitution, really does not interest any of those responsible. Indeed, it should not. As has already been seen in vulgar democracies, predecessors of the democracy of non-violence.

Vulgar democracy should only interfere with the weather and with the permission of animals. It shouldn't, because then it wouldn't be vulgar anymore.

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When less violence is available, choosing more violence is contrary to the principle of choosing nonviolence.

When lesser violence is available, choosing greater violence is contrary to the fundamental human right to choose nonviolence.

When lesser violence is available, choosing greater violence is contrary to the fundamental human responsibility to choose nonviolence.

When less violence is available, choosing more violence is contrary to the principle of democratic choice.

When less violence is available, choosing greater violence is contrary to the fundamental human right to democratic choice.

When less violence is available, choosing greater violence is contrary to the fundamental human responsibility to democratic choice.

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Ministry of labyrinth

Date: 27.04.2019

The right to meat

How would you feel if you were born in Brutal (Kanibalia Humana)? You would go to Butal for salt.

How would you feel if you were born a brute (Homo Canibalis)? You would become a Butaler.

How would you feel if you were born a terrorist?

An athlete is a terrorist just because he is not a football player. (original error)

I would become a football player. (labyrinth)

The main branch of government is the cannibal. The cannibal is not an animal and is not a man. An animal has its place in a cage. A man has his place in a court of law. A cannibal has no place in a cage and no place in a court of law. Therefore, the cannibal is the main branch of government.

"No law can take away the axe exam from a cannibal. Because everyone has an axe exam and no one can take away the axe exam from anyone. The axe ban cannot be imposed on a cannibal."

The source of authority is that the court will not try a cannibal. Witnesses, when it comes to cannibals, do not refuse to testify because they are afraid of the cannibal. Rather, they fear the court, which will not try a cannibal. The authority of the cannibal is therefore absolute.

Society, by non-judgment, makes a man a cannibal. If society perceived a man as a man, a man would get a judgment. If it perceived a man as an animal, he would get a cage. If society takes away his right to judgment and his right to a cage, he becomes a cannibal. Society makes a man a cannibal. Society, by such an act, becomes a cannibal. The power of the cannibal is absolute.

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That company that saw a cannibal, that company never hangs out again.

That court that saw a cannibal, that court never judges again.

That witness who saw the cannibal, that witness never testifies again.

That computer that saw a cannibal, that computer never calculates again.

That smartphone that saw a cannibal.

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Machine translation from Slovenian to English [16-July-2026]